

THE

Ladies Magazine;

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For the Ladies Magazine.

A NEW AND AUTHENTIC ACCOUNT OF THE CIRCASSIANS.—By *Professor Pallas.*

THE Cabardian Circassians, though disunited from the rest of their countrymen, are still the most powerful people of the northern side of Caucasus; and this superiority has introduced among their neighbours such a general imitation of their manners, that from a description of these we shall acquire a general idea of all the rest. Besides which, the singularity of many of their customs, and their resemblance to those of the most ancient inhabitants of these countries, renders them an object of particular curiosity.

The Circassians are divided into three classes, viz. the princes, the nobles, (called *usdens*), and the vassals or people. A certain number of the people are allotted

to each princely family: thus the great Cabrada is divided into three equal portions among the families of Giambulak, Moisaust, and Atashuk. In each of these the eldest individual is considered as head of the family, and as judge, protector, and father of all the vassals attached to it. No prince can be a landholder: he has no other property than his arms, his horses, his slaves, and the tribute he may be able to extort from the neighbouring nations. The person not only of the chief, but of every prince, is sacred; and this extraordinary privilege extends even to the princes of the Crimea. This is, however, the only distinction of birth when accompanied with personal merit. The greatest honour a prince can acquire is that of being the first of the nation to charge the enemy. The present possessor of this privilege is said to have acquired it by an action of strange temerity. He undertook, with three companions,

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nions, to cut his way through a Russian column, and succeeded: his companions lost their lives in this brilliant but useless enterprise. The princes are not to be distinguished in time of peace from the nobles, or even from the peasants: their food and dress are the same, and their houses are little better.

The usdens, or nobles, are chosen by the princes from the inferior class. They are the officers of the prince, and executors of the laws, and are employed in the general assemblies of the nation to gain the assent of the people to the measures proposed by the princes.

The people, as well as the usdens, are proprietors of lands. By an odd kind of contradiction, the princes claim, and sometimes attempt to exercise the right of seizing the property of the vassals; but at the same time, the vassal has a right of transferring his allegiance to any other prince, whenever he thinks himself aggrieved. By this privilege the princes are compelled to gain the affections of their vassals, on whose readiness to follow them into the field, all their hopes of greatness and wealth must entirely depend.

The Circassians do not appear to have ever had any written laws, but are governed by a kind of common law, or collection of ancient usages. On great occasions, the whole nation is assembled: a measure is proposed by the oldest of the princes, and this measure is first debated among the usdens, and afterwards by the deputies of the people, who are

old men, elected for this purpose, and who often possess greater weight and influence over the people than even the prince himself. If the proposition is accepted, it becomes a national resolution, and is confirmed by a solemn oath by the whole people. This ceremony generally takes place on a spot particularly destined to the purpose, near the residence of the prince.

The Circassians have few manufactures. The points of their arrows are the only articles of iron which they work up themselves. They make, indeed, some very fine cloths, and felt cloaks, which are commonly light and durable; and to these we may add a few articles of leather, embroidered housings for horses, &c. Their coats of mail, which are very beautiful, are bought from Persia, and their fire-arms from Rubescha. Their agriculture produces barley, which is sufficient for their own subsistence. Sheep and horses are the principal articles of their commerce; particularly the latter, which sell at a very high price. But notwithstanding this, the balance of trade would be considerably against them, were it not for the slaves which they make in their predatory excursions. The art of conducting these expeditions is therefore the most valuable talent of a Circassian prince, and the great object of a long and painful education.

At the birth of a prince, some usden, or sometimes a prince of another family, is chosen by the father as his future preceptor.

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At a year old he is presented, at the same time, with some playthings and arms. If he appears to prefer the latter, the event is celebrated in the family with great rejoicings. At seven (or according to others, at twelve) he leaves his father's house for that of his preceptor. By him he is taught to ride, to use his arms, and to steal, and conceal his thefts. The word thief is a term of the utmost reproach amongst them, because it implies detection. He is afterwards led to more considerable and dangerous robberies, and does not return to his father's house, until his cunning, his address, and his strength, are supposed to be perfect. The preceptor is recompensed for his trouble by nine-tenths of the booty made by his pupil while under his tuition. It is said that this mode of education is persevered in with a view to prevent the bad effects of paternal indulgence. The custom is probably peculiar to the Circassians, but the object of education is the same among all the mountaineers of Caucasus, who universally subsist by robbery, for which reason the accounts of their ferocity appear to have been greatly exaggerated. Wars have been frequently undertaken with no other view but that of plunder, by nations who call themselves highly civilized, and such wars have not been considered as an impeachment of their humanity. In answer to the complaints of travellers, the princes of these little tribes might urge that the secrecy of their retreats is to them highly important; that

they have in common with all sovereigns, a right to punish spies and enemies; that to pillage or enslave such merchants as travel through their country without their permission is not more cruel than to condemn the contraband trader to death, or to the galleys; and while they receive with disinterested hospitality and kindness such as court their protection, they might declaim in their turn against the methodical extortions of European custom-houses.

The education of a child renders the preceptor a kind of adopted father: therefore, as this is a very vindictive nation, a person who has killed any prince, endeavours by all the means in his power to steal away some child of the same family in order to educate him. The accomplishment of this is the only sure means of effecting a reconciliation. Some travellers report that a vassal sometimes contrives to steal and educate the son of his prince, and by his success ensures his own advancement to nobility. The point in which all agree is the necessity that the child should be educated at a distance from the father.

Girls are brought up by the mother. They learn to embroider, to make their own dress, and that of their future husbands. The daughters of slaves receive the same education, and are sold according to their beauty, from twenty to one hundred pounds, and sometimes much higher. These are principally Georgians. Soon after the birth of a girl, a wide leathern belt is sewed round
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her waist, and continues until it bursts when it is replaced by a second. By a repetition of this practice, their waists are rendered astonishingly small, but their shoulders become proportionably broad; a defect which is little attended to on account of the beauty of their breasts. On the wedding night the belt is cut with a dagger by the husband, a custom sometimes productive of very fatal accidents. The bridegroom pays for his bride a marriage-present, or *kalym*; consisting of arms, or a coat of mail; but he must not see her, or cohabit with her, without the greatest mystery. This reserve continues during life. A Circassian will sometimes permit a stranger to see his wife, but he must not accompany him. The father makes the bride a present on the wedding day, but reserves the greater part of what he intends to give her till the birth of her first child. On this occasion he pays him a visit, receives from him the remainder of her portion, and is clothed by him in the dress of a matron, the principal distinction of which consists in a veil. Until this the dress of the women is much like that of the men, excepting that the cloak is longer, and frequently white, a colour never worn by men. The cap too is generally red, or rose-coloured.

Before marriage the youth of both sexes see each other freely at the little rejoicings which take place on festivals. Before the ball, the young men shew their activity and address in a variety

of military exercises, and the most alert have the privilege of choosing the most beautiful partners. Their musical instruments are a long flute with only three stops, a species of mandoline, and a tambourin. Their dances are in the Asiatic style, with very little gaiety or expression. The steps seem very difficult, but not graceful.

The Circassian women participate in the general character of the nation; they take pride in the courage of their husbands, and reproach them severely when defeated. They polish and take care of the armour of the men. Widows tear their hair, and disfigure themselves with scars, in testimony of their grief. The men had formerly the same custom, but are now grown more tranquil, under the loss of their wives and relations.

The habitation of a Circassian is composed of two huts, because the wife and husband are not supposed to live together. One of these huts is allotted to the husband, and to the reception of strangers; the other to the wife and family: the court which separates them is surrounded with palisades or stakes. At meals the whole family is assembled; so that here, as among the Tartars, each village is reckoned at a certain number of kettles. Their food is extremely simple, consisting only of a little meat, some paste made of millet, and a kind of beer, composed of the same grain fermented.

The Circassians are accused of frequent perjuries and violations of

of treaties; but this is said to be a new vice among them. Whatever may have been the primitive religion of this people, they have been successively converted to Christianity and Mahometanism, and have no religion or worship among them. They break, without scruple, such oaths as they have taken on the Bible and Alcoran; but there are certain forms of oaths, and certain places in the neighbourhood of their ruins (supposed to be the remains of Christian churches) which insure their fidelity. Their courage, great as it is, is not yet proof against religion's terrors. Like all barbarians, they believe that what is called accident may be influenced by particular ceremonies. In an action with the Russians, a Circassian prince happened to be shot. A Cofak of Kislar, acquainted with the rites of the Circassians, instantly ran to the body, opened it, plucked out the heart, and running with it to a river, and carefully washing it, threw it from him to some distance in the direction of the stream, with the most violent imprecations. He conceived that by this ceremony he had secured the victory to the Russians. A sacrifice performed by the people of Tchetchen seems more analogous to common superstition. The day after a bloody engagement, in which they had been successful, they led a Russian prisoner to the field of battle, where they put him to death, as a sacrifice to the spirits of their slaughtered countrymen, and as an atonement to heaven for the blood that

had been spilt on the preceding day.

It is not extraordinary that the freedom of their government, the martial spirit of their women, their habitual abstinence, and their familiarity with danger, should render the Circassians a most formidable enemy to the undisciplined Georgians. But their ingenuity in war has rendered them formidable even to regular troops. In one of their actions against the Russians, they arrived in the field, pushing before them a kind of moveable rampart, against which the artillery had no effect. They had adjusted between the wheels of their carts a sort of drum, composed of fascines, wool, and other soft substances, and covered with skins. These machines being moveable, opposed scarcely any resistance to the balls, which penetrated and lodged in them, without doing any damage. After a long engagement, in which the Russians lost a number of men from the well-directed fire of the enemy, they attacked this intrenchment with fixed bayonets, and forced the Circassians to retire.

The Circassians have not any letters of their own; those among them who wish to write their language being obliged to make use of the Arabian characters. We are told, indeed, that on some remains of tomb-stones, in their mountains, are inscriptions, now unintelligible; and their princes pretend that they are in possession of certain old books, containing the history and antiquities of their nation. These last, however

ver, are perhaps nothing more than devotional manuscripts, left among them either by the Christian or Mahometan priests, whose religions they have successively embraced and deserted; so that their ancient history must now rest almost entirely on conjecture. From the name which they give themselves, Adige, it is possible that they may be the same with the Agedi, a people mentioned by Pliny among the Caucasian nations: and at a later period they seem to have been comprehended with many neighbouring people, under the name of Aleni, to have been subjugated by the Huns, and lastly by the Khazari, a nation of Tartar origin, with whom they were incorporated under the name of Cabari.

The foregoing description of the Circassian, as far as relates to the free spirit of their government, their general modes of life, and many of their customs, is equally applicable to all the mountaineers of Caucasus, and perhaps to every uncivilized nation upon earth. But two of their customs seem peculiar to themselves. One, by which the husbands are prohibited, under pain of infamy, from publicly conversing with their wives; so that the two sexes are divided as it were into two distinct communities: the other, by which the education of male children is entrusted to strangers in preference to the parents; the females only being brought up by their mothers. It is not easy to conceive from what distant nation these strange regulations can be deriv-

ed; and if we suppose them to have existed at any early period in mount Caucasus, they may perhaps account in some measure for the fabulous description of the Amazons and the Gargarenfes, their temporary husbands, who are placed by ancient geographers in the country now occupied by the Circassians. Perhaps it might not be improper to derive the name of Amazons from the Circassian word Maza, the moon, which is said to have been the favourite deity of the mountaineers of Caucasus.

As this narrative differs essentially from the accounts delivered by Tavernier, Le Bruyn, Chardin, Tournefort, &c. I flatter myself that you will think it an acceptable communication to your readers; and, if you approve of it, I may afterwards present you with an authentic account of the Georgians, lately procured likewise by the same inquisitive and learned professor, whose zeal for the cultivation of geographical knowledge and natural history is universally celebrated.



FRUITLESS SEARCH *after* an OLD WOMAN.

TO THE EDITORS OF THE LADIES MAGAZINE.

GENTLEMEN,

I Should be very much obliged to any of your Subscribers, who would take the trouble to answer this letter, as it concerns a matter which has for some time
past

past much engaged and harraffed my thoughts.

The subject, gentlemen, of my letter, is neither more nor less than—An Old Woman. I have repeatedly asked my acquaintances to point out to me where there was such an animal to be seen; but they have all assured me there is no such thing. For my own part, I have again and again made personal enquiries. I have visited the state-house garden, on a summer's evening, I have searched the play-house from top to bottom; I have gone to Gray's, Harrowgate, and every other place where people are gathered together; I have thrust my nose in every mob, and in every church and assembly; but upon my word, I wish I may be unfixed, if I could find an old woman.

That there were such beings formerly I have no doubt. History records some instances; and I remember a line of a song, "An old woman clothed in grey;" which convinces me that such things were. From tradition too I have it; my mother used to tell me, that when she was young, old women were very common—but I cannot yet think that the breed has been lost entirely, though I have in vain searched among my friends for one. My assiduity, in seeking for an old woman, has involved me in some disagreeable scrapes. I was once so zealous, as imprudently to ask a lady of sixty-five, whether she reckoned herself an old woman? I had some expectations from her will, as I was very nearly related, and a bit of a favourite; but, I believe, she

cancelled her will that afternoon, and left me just nothing at all for my impertinence. Some have asked me why I took so much pains about an old woman? What could I do with her if I had her? But I always made answer, that I was the best judge what to do with her; and all I asked of them was, to tell me where I could meet with such a one, if it were even but to gaze on the singular phenomenon.

A mad wag of my acquaintance very lately sent me the following card.—"Dear Dick, I have just found what you want. In—street, No. 14; there lives a maiden aunt of mine, past 64, and I am certain an old woman. If you make use of my name, you may be introduced, on pretence of wishing to see her cabinet of natural curiosities, of which she has a very fine assortment.

Your's,

J. SNEAK.

Full of expectation, I dressed myself in my best coat and wig, and set out for the old woman's house. Her servant introduced me into a drawing room, and said she would let her mistress know. In a few minutes, the old woman, as I thought appeared—but I was born to be disappointed—A woman she was, I believe, and full sixty-four, but no old woman, for she had on a monstrous Nina cap—her hair hanging in ringlets down her back—a fash round her waist, &c. Finding this to be the case, I took my leave as soon as I could; convinced that my friend had played a trick with me, and I did

I did not fail to resent it in a proper manner. However, I must do him the justice to say, that he apologized in such a manner, as demonstrated rather ignorance than design; for he said, that he thought a woman of her years, might very well be called an old woman—Foolish fellow! as if years made an old woman.

After this I took it into my head, to put an advertisement in the papers, of which the following is a copy.

"Wanted—by a gentleman, about to furnish a museum of natural curiosities—An Old Woman. Whoever knows of such a thing, and can prove it by the oath of the party, will be handsomely rewarded, and no questions asked. Any old woman, whom this may suit, is desired to hobble to No. 99. on the wrong side of St. Paul's Church—or apply by letter, and they shall be waited on."

On shewing this advertisement to some of my friends, they persuaded me not to put it into the public papers, for if such a curiosity offered, it would be greedily snatched up, by some person, who might outbid me—and that I should print the advertisement on cards, and distribute it wherever I went. I took this advice—but, O mercy! the escapes I have been obliged to make, and the dangers I ran, are undescribable. Twelve times I was obliged to make but one step, from the top of the stairs to the bottom, to avoid the fury of some ladies beyond their grand climacteric—twice was I tofs'd in a blanket—

seven times threatened to be poisoned, and more than once escaped from a two pair of stairs window into the street, after the doors had been bolted, and the instruments of vengeance prepared for me. Even those who treated me civilly, said I must be a madman to expect to find such a wonder as an old woman. I once very near got scent of a real old woman, but before I could find out the place she had died.

It is surprising to me, that none of our antiquaries have made it a point to enrich their collections with something of the kind, and I can attribute this defect only to the impossibility of finding the phenomenon. I should almost go crazy for joy, I protest, if I were so fortunate as to attain this object of my earnest wish and longing desires; I should, I am afraid, absolutely worship her. But wishes are but wishes, and hopes are but hopes. I am just as far from the end of my pursuit as when I first began. I have some notion of writing to my friends abroad, and establishing a correspondence with every country in Europe, Asia, and Africa, if perchance this universe contains an old woman; but the expense is unfortunately too great for my slender finances, already not a little impaired by my neglecting every thing to seek for an old woman.

I therefore, gentlemen, with your permission, make this public appeal to the world. I call upon all your readers to assist me. If they can but give me information where an old woman is to be seen,

seen, no pains, expence, or labour, shall be wanting on my part. Bolts and bars shall fly before me. I will cheerfully ascend mountains, or dive into unfathomed caves, if my pains may be at last rewarded by the sight of an old woman. Hoping you will excuse the length of this letter, I take my humble leave for the present, and am,

Your's,

A VIRTUOSO.

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PRECEPTS of a MEXICAN FATHER to his SON.

[*From Clavigero's History of Mexico.*]

“MY son,” said the Mexican father, “who art come into the light from the womb of thy mother, like the chicken from the egg, and like it art preparing to fly through the world, we know not how long Heaven will grant to us the enjoyment of that precious gem which we possess in thee; but, however short the period, endeavour to live exactly, praying God continually to assist thee, he created thee, thou art his property. He is thy father, and loves thee still more than I do; repose in him thy thought, and day and night direct thy sighs to him. Reverence and salute thy elders, and hold no one in contempt. To the poor and distressed be not dumb, but rather use words of comfort. Honour all persons, particularly thy parents, to whom

thou owest obedience, respect, and service. Guard against imitating the example of those wicked sons, who, like brutes that are deprived of reason, neither reverence their parents, listen to their instruction, nor submit to their correction; because, whoever follows their steps will have an unhappy end, will die in a desperate or sudden manner, or will be killed or devoured by wild beasts.

“Mock not, my son, the aged or the imperfect. Scorn not him whom you see fall into some folly or transgression, nor make him reproaches; but restrain thyself, and beware lest thou fall into the same error which offends thee in another. Go not where thou art not called, nor interfere in that which does not concern thee. Endeavour to manifest thy good breeding in all thy words and actions. In conversation do not lay thy hands upon another, nor speak too much, nor interrupt or disturb another's discourse. If thou hearest any one talking foolishly, and it is not thy business to correct him, keep silence; but if it does concern thee, consider first what thou art to say, and do not speak arrogantly, that thy correction may be well received.

“When any one discourses with thee, hear him attentively, and hold thyself in an easy attitude; neither playing with thy feet, nor putting thy mantle to thy mouth, nor spitting too often, nor looking about thee here and there, nor rising up frequently if thou art sitting; for such are indications

indications of levity and low breeding.

"When thou art at table do not eat voraciously, nor shew thy displeasure if any thing displeases thee. If any one comes unexpectedly to dinner with thee, share with him what thou hast; and when any person is entertained by thee, do not fix thy looks upon him.

"In walking, look where thou goest, that thou mayest not push against any one. If thou see another coming thy way, go a little aside to give him room to pass. Never step before thy elders, unless it be necessary, or that they order thee to do so. When thou sittest at table with them, do not eat or drink before them, but attend to them in a becoming manner, that thou mayest merit their favour.

"When they give thee any thing, accept it with tokens of gratitude; if the present is great, do not become vain or fond of it. If the gift is small do not despise it, nor be provoked, nor occasion displeasure to them who favour thee. If thou becomest rich, do not grow insolent, nor scorn the poor; for those very gods who deny riches to others in order to give them to thee, offended by thy pride will take them from thee again to give to others. Support thyself by thy own labour; for then thy food will be sweeter. I, my son, have supported thee hitherto with my sweat, and have omitted no duty of a father; I have provided thee with every thing necessary, without taking it from others. Do thou so likewise.

"Never tell a falsehood; because a lie is a heinous sin. When it is necessary to communicate to another what has been imparted to thee, tell the simple truth without any addition. Speak ill of no body. Do not thee take notice of the failings thou observeest in others, if thou art not called upon to correct them. Be not a news-carrier, nor a sower of discord. When thou bearest any embassy, and he to whom it is borne is enraged, and speaks contemptuously of those who sent thee, do not report such an answer, but endeavour to soften him, and dissemble as much as possible that which thou heardest, that thou mayest not raise discord, and spread calumny of which thou mayest afterwards repent.

"Stay no longer than is necessary in the market place; for in such places there is the greatest danger of contracting vices.

"When thou art offered an employment, imagine that the proposal is made to try thee; then accept it not hastily, although thou knowest thyself more fit than others to exercise it; but excuse thyself until thou art obliged to accept it; thus thou wilt be more esteemed.

"Be not dissolute; because thou wilt thereby incense the gods, and they will cover thee with infamy. Restrain thyself, my son, as thou art yet young, and wait until the girl, whom the gods destine for thy wife, arrive at a suitable age; leave that to their care, as they know how to order every thing properly. When the time for thy marriage is come,

is come, dare not to make it without the consent of thy parents, otherwise it will be an unhappy issue.

“Steal not, nor give thyself up to gaming; otherwise thou wilt be a disgrace to thy parents, whom thou ought rather to honour for the education they have given thee. If thou wilt be virtuous, thy example will put the wicked to shame. No more, my son: enough has been said in discharge of the duties of a father. With these counsels I wish to fortify thy mind. Refuse them not, nor act in contradiction to them; for on them thy life and all thy happiness depends.”

Such were the instructions (says my Author) which the Mexicans frequently inculcated to their sons. Husbandmen and merchants gave their sons other advice regarding their particular profession, which we, however, omit, not to prove tedious to our readers; but I cannot dispense with transcribing one of the exhortations made use of by mothers to their daughters, as it illustrates their mode of education and manners:—

“My daughter,” said the mother, “born of my substance, brought forth with my pains, and nourished with my milk, I have endeavoured to bring thee up with the greatest possible care, and thy father has wrought and polished thee like an emerald, that thou mayest appear in the eyes of men a jewel of virtue. Strive always to be good, otherwise, who will have thee for a wife?—Thou wilt be rejected by every one.—

Life is a thorny laborious path, and it is necessary to exert all our powers to obtain the goods which the gods are willing to yield to us; we must not, therefore, be lazy or negligent, but diligent in every thing. Be orderly, and take pains to manage the economy of thy house. Give water to thy husband for his hands, and make bread for thy family. Wherever thou goest, go with modesty and composure, without hurrying thy steps, or laughing with those whom thou meetest, neither fixing thy looks upon them, nor casting thy eyes thoughtlessly, first to one side, and then to another, that thy reputation may not be sullied; but give a courteous answer to those who salute and put any question to thee.

“Employ thyself diligently in spinning and weaving, in sewing and embroidering; for by these arts thou wilt gain esteem, and all the necessaries of food and clothing. Do not give thyself too much to sleep, nor seek the shade, but go in the open air and there repose thyself; for effeminacy brings along with it idleness and other vices.

“In whatever thou doest, encourage not evil thoughts; but attend solely to the service of the gods; and the giving comfort to thy parents. If thy father or thy mother calls thee, do not stay to be called twice; but go instantly to know their pleasure, that thou mayest not disoblige them by slowness. Return no insolent answers, nor shew any want of compliance; but if thou canst

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not do what they command, make a modest excuse. If another is called and does not come quickly; come thou, hear what is ordered, and do it well. Never offer thyself to do that which thou canst not do. Deceive no person, for the gods see all thy actions. Live in peace with every body, and love every one sincerely and honestly, that thou mayest be beloved by them in return.

"Be not greedy of the goods which thou hast. If thou seest any thing presented to another, give way to no mean suspicions; for the gods, to whom every good thing belongs, distribute every thing as they please. If thou wouldst avoid the displeasure of others, let none merit it from thee.

"Guard against improper familiarities with men; nor yield to the guilty wishes of thy heart; or thou wilt be the reproach of thy family, and will pollute thy mind as mud does water. Keep not company with dissolute, lying, or idle women; otherwise they will infallibly infect thee by their example. Attend upon thy family, and do not go, on slight occasions, out of thy house, nor be seen wandering through the streets or in the market-place; for in such places thou wilt meet thy ruin. Remember that vice, like a poisonous herb, brings death to those who taste it; and when it once harbours in the mind, it is difficult to expel it. If in passing through the streets thou meetest with a forward youth, who appears agreeable to thee, give him no correspondence, but

dissemble and pass on. If he says any thing to thee, take no heed of him nor his words; and if he follows thee turn not thy face about to look at him, lest that might inflame his passion more. If thou behavest so, he will soon turn and let thee proceed in peace.

"Enter not, without some urgent motive, into another's house, that nothing may be either said or thought injurious to thy honour; but if thou enterest into the house of thy relations, salute them with respect, and do not remain idle, but immediately take up a spindle to spin, or do any other thing that occurs.

"When thou art married, respect thy husband, obey him, and diligently do what he commands thee. Avoid incurring his displeasure, nor shew thyself passionate or ill-natured; but receive him fondly to thy arms, even if he is poor and lives at thy expence. If thy husband occasions thee any disgust, let him not know thy displeasure when he commands thee to do any thing; but dissemble it at that time, and afterwards tell him with gentleness what vexed thee, that he may be won by thy mildness and offend thee no farther. Dishonour him not before others; for thou also wouldst be dishonoured. If any one comes to visit thy husband, accept the visit kindly, and shew all the civility thou canst. If thy husband is foolish, be thou discreet. If he fails in the management of wealth, admonish him of his failings; but if he is totally incapable of taking care of his estate, take that charge upon thyself, attend

attend carefully to his possessions, and never omit to pay the workmen punctually. Take care not to lose any thing through negligence.

“ Embrace, my daughter, the counsel which I give thee ; I am already advanced in life, and have had sufficient dealings with the world. I am thy mother, I wish thou mayest live well. Fix my precepts in thy heart and bowels, for then thou wilt be happy. If by not listening to me, or by neglecting my instructions, any misfortunes befall thee, the fault will be thine, and the evil also. Enough, my child. May the gods prosper thee.”

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The ESSAYIST.

NUMBER V.

*Oh ! thou fond many, with what
loud applause,*

*Didst thou beat heav'n with blessing
Bolingbroke,*

*Before he was what thou would'st
have him be.*

SHAKESPEARE.

IT is a maxim frequently asserted by schoolmen, that mankind in general pursue that with the greatest assiduity which is the least deserving their attention ; this appears marked with the strictest propriety, when we notice the prevailing passion for popular applause, which universally prevails in every breast. To obtain this grand desideratum each endeavours ; and all, in various

ways, pursue one common game. It is this grace the action of the stage, and the eloquence of the pulpit. It is this directs the researches of the philosopher, and lights the ardent flame in the patriotic breast. For this the miser has become liberal, the churl generous, and men assumed characters, to their hearts unknown. But, alas ! what is this object of general pursuit ? An empty enjoyment, a delusive bubble, that breaks when we grasp it, and disappoints our rising wishes. He that builds his happiness upon the giddy breath of popular applause, and expects pleasure from such a source, that shall be durable and lasting, is equally foolish with him who embarks for a long and tedious voyage, and hopes no dashing wave shall ever disturb his way. Was the tribute of public approbation and popular applause always paid to real worth, and did none but the sons of merit enjoy it ; then indeed it becomes worth our search, and the possession of it would be valuable. But instead of this, how often do we see it lavished upon a fawning sycophant, or a designing villain, who have meanness enough to appear what they are not, and cunning sufficient to hide what they really are. If we wish for that applause which will tend most to constitute our happiness, let us seek the applause of our own conscience ; this will support us when all other hopes fail, and will never be withheld when we pursue the ways of virtue. He who to-day fails on the breath of popular applause,

may

may to-morrow be hated and disregarded; but he who seeks, in the paths of virtue, the approbation of God and his conscience, shall carry his comfort with him, and, in spite of the world, shall be happy.



The Eight Hundred and Seventy-ninth Lesson of the PHILOSOPHER ZUMA: or, The inordinate Indulgence of PARENTS severely Chastised. An Eastern Tale.

HASSAN, a venerable Dervise, was in his time justly reckoned one of the wisest and most devout of all those holy men whose lives are consecrated from infancy, to the service of the Prophet and of Alla. He had an only son, in the formation of whose mind and manners he placed his whole attention and delight. Blessed by nature with an extraordinary genius, great were the improvements he daily made in every acquisition under the tuition and example of such a master. But just when the father's expectations were wound up to the highest pitch, this son of his love, this staff and stay of his old age, vanished from his fond embrace. Some thought him devoured by the tygers in the neighbouring forests, and some thought he had been carried away by the inhabitants of the deserts, who killing their offspring that they may not have the trouble of rearing them, forcibly

seize the youth of both sexes, wherever they find them of a proper age, to supply the place of their own. Wherever the Dervinies had disposed of him, his father was so deeply affected by his loss that he became quite inconsolable, and gave himself up to melancholy and despair.

One day, as he ascended the Holy Mount, to worship in the sanctuary of the Prophet, his mind still wrapt up in the dear child who to him was now no more, a black cloud overshadowed him, and a flash of lightning at the same instant deprived him of his sight. He then found himself transported all on a sudden, as if on the wings of the wind, to the top of an adjacent and lofty eminence, which commands the richest and most extensive prospects, and where the celestials are said to correspond with mortals.

In this elevated situation, where a thousand beautiful and enchanting scenes disclosed something like a new creation, a voice sweeter than the songs of the sacred virgins, bade Hassan resume the powers of vision. On lifting up his eyes he beheld on his left hand a multitude of the Prophet's immortal attendants, and on his right a cherub, whose countenance and deportment were altogether one bright and beauteous expansion of benignity and grace.

Hassan, said this heavenly messenger, our holy Prophet, to whom his faithful servants never sigh in vain, hath sent me from his immediate presence for thy instruction and relief. Look beneath

neath, where the whole world lies before thee, and all the latent causes and consequences of human sorrows are distinctly unveiled.'

The first object which struck the wondering Dervise was his own son, in a situation the most likely to gratify the most sanguine wishes of the fondest father. Here he was seated on a lofty throne, in the midst of an august palace, surrounded by thousands of obsequious slaves, and in all the splendour, stateliness, and luxury, of the East. Music of every description saluted his ears. His palate was habitually gratified with delicious viands. The dance was eternally awake at his call. His whole life was one continued festivity. The greatest and wisest of men frequented his court, and his seraglio abounded with the finest women in the world.

This unexpected glare of exterior greatness and gaiety had hitherto diverted the father's attention from the visage of his son, to which, however, his eyes soon returned with instinctive solicitude. 'Follow him, said the angel, to leisure and retirement; for the votaries or dupes of ostentation, who love to snuff the applause, and amuse the speculation of fools, generally drop the mask as soon as the mob are dismissed. There learn the causes of discontent, and be convinced what a pitiful and paltry share the heart has in the mere indulgence or gratification of sense.'

At once the scenes were shifted, the whole apparatus assumed

a new form, another train of actors appeared, and other doors flew open, which discovered all the inmost recesses of the palace. In one peculiarly solitary and remote, the son of Hassan was seen, in all that state of bodily debility and mental distraction which unbridled passions, and inordinate appetites produce.

Here the sullen spectres of languor hovered around, and poisoned every cup of joy which the caprice of amusement held to his lips. Fortune, who had lavished on him all her bounties, presented him now only with the trite returns of exhausted fruition. He looked down from the summit to which she had raised him, with giddiness and consternation. In the act of ascending all was flowery and charming, full of goodly prospects and melodious sounds; but Health and Serenity had already forsaken him, while his wishes were but just completed, without Hope, to wander among the dark declivities of Despair alone, or sink for ever in the bottomless gulph of Oblivion, which roiled and growled incessantly among the hollow rocks and caverns beneath.

In this most abject and forlorn state of mind, it is impossible to say what pangs he did not feel, to what inquietudes he was not a prey. Suspicion, the fiend and tyrant of every little cankered and evenomed heart, kept all his former friends at a distance, and threw a dark, foreboding disguise on all the felicities they expressed for his welfare. Care extended a feverish anxiety over every scene

scene and circumstance that affected him. All his most sanguine expectations seemed blasted in the very bloom. The phantoms which fired his rising desires had burst, as he strove to realize them, like bubbles in the air. Fancy, surfeited and soured by a round of excess, in which he knew no moderation, shaded every prospect of futurity, and muffled the richest sweets of nature. Memory, ever most officious in the crisis of misfortune, but recalled the fleeting images of evanescent joys. Thought, which amuses the wise, and consoles the good under every calamity, was his greatest tormentor. He could flee from every external scene or object which occasioned him the least disturbance; but from the stern recriminations of this inward and habitual monitor he saw no asylum in earth nor in heaven. Ambition, having nothing more to bestow, left him in the arms of Disgust, a prey to all the spite and insults of grinning Infamy; while mean-spirited Envy, elevated as he was above the bulk of mankind, regarded the lowest of his slaves, to whom sleep was sweeter, and food desirable, as the rivals of his bliss.

'Governor of the world, said Hassan, falling prostrate on the ground, and thou First and Holiest of Prophets, withdraw this dreadful spectacle from the eyes of thy servant, and banish the remembrance of it for ever from his heart. I asked thee for a son, as a token that my poor services were not unacceptable to the great Alla, and thou gavest me one.

The Destinies, in complaisance to the desires of a mortal, made him in all respects what I wished him to be. They gave him every perfection of body and mind which could elevate his character, and ornament his nature. They put him in a situation in which these had the greatest chance of being occupied to the public advantage. But overcome by this exuberance of fortune, the peasant who subsists by laborious industry, or even the poor mendicant who depends for every morsel he receives on the precarious boons of benevolence, is happier than he. And now the effect of all my most earnest and repeated importunities is the extreme irremediable misery of the wretch who calls me father.'

'Mortal, replied the minister of heaven, it becomes not thee to arraign the dispositions of Providence, or tax our holy Prophet with injustice. All thy complaints have been examined and redressed, all thy requests heard and granted; nor hast thou more to expect from Alla or his Prophet. These were devised and shapened only by thine own unhallowed conceptions, and are thus permitted, by the justice of heaven, to render thee an object of scorn and sorrow, as an awful and affecting lesson to all who injure their tender offspring by an indiscriminate indulgence, by directing their earliest wishes to superior fortunes, and by dazzling their young imaginations by prospects of luxury.'

In this metaphorical or mystical drefs did the Philosopher of Zuma

Zuma often deliver the sublimest moral instructions in one of those beautiful groves by the great road which leads from Pekin to Mugden, to many of those who mingle in the retinue of the Emperor as he goes to visit his Tartarian dominions. His Tales, which are still in great repute over all the Oriental countries, are generally followed with an address, in very simple and concise terms, to those especially whose reformation is chiefly intended by the fable. That subjoined to this elegant one regards the hearers or readers solely as parents, and is to this effect :

• Suppress not any of those amiable and tender feelings which for the wisest purposes mark the paternal character. No monster can be more perfectly and universally shocking than either the father or mother wholly without them. The human heart is every where happily and wonderfully touched by all the minutest concerns of nonage. Helpless innocence is one of the sweetest and most generally interesting conceptions we form. No good mind was ever long indifferent to the harmless insinuating prattle of infancy. Dislike of children implies a criminal insensibility to the first and dearest regards of nature, and is an infallible mark of stupidity, insignificance, or depravity. There is some danger in too much severity, as well as in too much indulgence, though of two great evils, the last is most to be avoided; since the child hardily brought up, generally turns out better than he who

meets with the tenderest usage.

• In this point, perhaps, the peasant and the philosopher are equally disposed to continue the dupes of their own feelings. You can never correct that fondness for your children too frequently and effectually, which blinds you to their faults, pampers their appetites, humours their inclinations, trifles with their tastes and attachments, gives a loose to their passions, or rivets all their habits of self-love or self-will. While these minutiae are not observed and checked with steadiness, they keep the whole family in perpetual uneasiness. Their humours become capricious and unmanageable in proportion as consulted and indulged. Petulance and crossness are the natural consequences of incessant caressing. Their expectations enlarge, and their demands increase, by your eagerness and dispatch to gratify them. The more you oblige, the less will they seem obliged. They are then not governed by you, but you by them; and all your pleasures or enjoyments must unavoidably be subservient to theirs. The law is not what you, but what they; would have it to be. This shews how much you think them the only competent judges of what on the whole is best for them. You, to whom they owe so much, are therefore generally treated most disrespectfully. Nor is it too much, but too little, correction that makes them so very undutiful as they often are. Universal and unremitted attention swells them with such flattering ideas of their own

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importance as they seldom or never forget. In cases where they ought not once to hesitate, why bribe and coax them, to make them imagine they confer a favour when they only do their duty? How can they have any sense of obedience while under no sort of restraint; or yield to any, while all seem solicitous only to yield to them? This pernicious and absurd principle you adopt for no other purpose but to soothe and gratify your own habits and feelings, at the cruel and lasting expence of theirs. They begin much earlier than you imagine to make observations, and ought for that reason to be made acquainted as soon as possible with the utmost value of every indulgence. Little, however, do they, poor, thoughtless innocents! reflect, that whatever most pleases now, may be ultimately of the most forbidding and pernicious quality; that the wants thus soon and sedulously cherished may become a disease as deadly infectious and incurable as the plague; and that to the vain and visionary impressions thus early and deeply imprinted on their tender minds, they may probably owe the most teasing and inveterate inquietudes of life.

This certainly is not the way in which the great, the wise, and the good, were wont to be trained. Parents in almost all ages and places but ours, seem to have expected little or no worth from human nature which did not originate in some sort of discipline. It is a plan which receives a sanction and example from many of

the most obvious ministrations of Providence. In this manner the tenderest plant and the sturdiest tree, the gnat and the elephant, are brought to maturity. Perfection every where, in every thing, and in every creature, is not the fruit of fondling indulgence, but of the chastest exactness and correction. Nature is the same prudent and provident mother of all her offspring, in the moral as well as in the material world. Thus it is common enough to see those suffer most who deserve least. Our merciful Prophet is, in truth, never so kind as when his visitations seem most severe; and he surely knows both what the human mind is, and what those means are by which to improve and adorn her.



The present STATE of MAN, compared with one more perfect: A DREAM. In a letter to HORTENSIA.

WHETHER we dream asleep or awake, doth not greatly matter, provided the mind be properly, or, at least, not improperly employed. Having finished my last letter to you, I laid myself back in my chair, and, relieving my mind of every kind of exertion, I gave full play to my ideas. A degree of stupor insensibly succeeding, much new scenery presented itself; and my mind being deeply impressed with the subject in which I had been engaged just before, I had, in my sleep, a temporary and ideal gratification

ification of my astronomical wish, I was immediately translated to the moon; for you know, when asleep, we can traverse the planetary system with more ease than we can visit a friend in the country when awake.

I found the moon abounding with inhabitants; who, though similar to our species, were still of a form more divine and angelic. The mildness and complacency of their countenances indicated their internal tranquility; and I soon discovered, not only that the whole conduct of their lives was regulated by reason, as a standard, but that their prevailing motive to action was benevolence. Hence they were constantly occupied in doing good offices to one another. I was overcome by their attention to, and assiduous about me; and I spared no pains to let them know the deep sense I had of their goodness. My expressions of the obligations under which they laid me, I observed, to my no small surprise, to be coldly received, or rather to be wholly disregarded. But I soon discovered that these people, being actuated by an instinctive principle of goodness, and thus being sufficiently rewarded by the pleasure arising from the performance of good offices, neither offer nor expect acknowledgments for these reciprocal services. For the return of acknowledgments for good offices, so common among mankind, proceeds from a tacit supposition of trouble or inconvenience attending the performance of them.

The term Justice, and many other words expressive of virtuous actions, are unknown there, because their opposite vices are unknown. All positive institutions, similar to human laws, would be useless among the inhabitants of this planet. Valour, patriotism, and friendship, on which I recollected to have lately read some curious observations, make no part of the language there. These good people having no passion for ostentation, nor ambition for popular applause, are never stimulated by these motives to perform feats of valour. Their courage, however, is occasionally brought to proof; but as we see a hen, though naturally a timid and inoffensive animal, fly on a mastiff, to save her chicks, so these people, however mild and gentle, never hesitate to rescue their fellows from impending danger, though at the risk of their own lives. The moon itself being the only country of every inhabitant, the words Patriot and Patriotism would be wholly insignificant, where no limits or land marks are known, no wars, no lawsuits for the extent of territory. The term Friendship, being expressive of a virtue less diffusive than Universal Benevolence, is superseded by the use of the latter. The benevolence of each individual becomes more intense, as his intercourse with those within the sphere of his acquaintance increaseth; and though he be wholly a stranger to interested motives, he is amply a gainer by the good offices arising from the benevolent affections

affections of others. Insults, affronts, revenge, with other vindictive and malevolent passions, being non-entities in that happy state, these terms can find no place in a lunar vocabulary. But, to undertake a particular discussion of every thing relating to the moral œconomy of this happy republic, would require more time than I mean to bestow upon it.

I found the corporeal organs of these sons of happiness, like the faculties of their minds, more perfect than ours. They were able to discern, by their eyes alone, mountains, seas, and lakes in our earth. Cities appeared like spots irregularly disseminated on the different parts of its surface. They could even see the larger ships, which they believed to be sea monsters. Just before my arrival, some lunar Galileo or Newton, having invented telescopes, suited to lunar, but not to terrestrial eyes, many of their philosophical inquiries were occupied in looking at the objects of their vast moon. This afforded much entertainment, not only from the great extent of the luminary, but from having an opportunity of examining the different parts of Europe, Asia, Africa, and America, fourteen times in one night. Having their telescopes, by accident, directed on the Netherlands, they discovered, what they had taken for spots, to be cities; and as they could, by the assistance of these instruments, distinguish human figures, though minute, they admired the great concourse of people collected within such small spaces. They

interpreted this to proceed from the strong attachment and affection which subsisted among mankind. They likewise put a favourable construction on the ornamental figuring with which they observed these cities encircled. This is a-kin to what we may remark even in our earth, where those of the most happy temperament of mind are constantly disposed to set things, though unfavourable in themselves, in the most favourable point of view. I never felt my mind so much disposed to dissimulation: and, therefore, thought it better not to undeceive them, by explaining the nature and design of fortification. For thus I must have let them know, that these works were intended to secure one part of mankind from the ravages and rapine of another; and likewise, that they were constructed in such a manner, that those within might, by methods the easiest, quickest, and safest to themselves, destroy their enemies without. This would have proved an unhappy detection of human nature to these happiest of beings.

The earth, proceeding in her diurnal rotation, brought England and her metropolis in view. They dwelt long on this city, and were delighted with the multiplicity of carriages and people traversing the streets every where. They observed, in one of the largest streets, a chariot drawn by four horses, and great numbers of people crouding about it. Some of the croud removing, the horses, dragged the carriage along, with considerable rapidity, to its place

of

of destination. This excited the admiration of the observers, who said, that no such mark of benevolence and affection had ever been known in the moon; and thus they were confirmed in their opinion of the happy nature of man. I, who knew the constitution of my terrestrial friends better, had no room to doubt, that what they saw was the effect of an endemic paroxysm, to which the populace of great cities, and particularly of this capital, are frequently liable. I heartily wished these objects out of the view of the telescopes, lest this ebullition should degenerate into an untractable calenture, in which the phrensy sometimes rises to a pitch so high, as to prompt that brain-sick people to fly about the city, and destroy whatever belongs to their neighbours.

England at length disappearing, the Atlantic Ocean succeeded; and the next object which raised these good people's curiosity, were two great companies of sea monsters. The full-blown sails, seen through the instruments, confirmed their idea of tremendous and shapeless animals; and so much spread canvas concealed the sailors below. They next remarked, that the two companies, as they approached, began to spout fire at one another, which, increasing to a great degree, some of them were seen in flames, others sinking, and many of them at length totally disappeared. This scene being over, the benevolent observers said it was a fortunate circumstance, in the course of things,

that the nature of these animals was such as to stimulate them to destroy one another, lest at any time, coming out of the sea, they might disturb the felicity of the amiable inhabitants of that world. This was the third time I had escaped being brought under the necessity of exhibiting the condition of man in its proper colours.

The earth continued to roll eastward, America came under the telescopes. Cities, rivers, woods, and other objects, afforded ample matter of speculation. At length an extended plain appeared, in which were seen, opposite to, and at some distance from one another, two large bodies of men arranged in long lines, and disposed in beautiful and regular order. The expectations of the lunar observers were raised to an extraordinary degree by these new objects; and they prognosticated, not a fatal catastrophe from such a number of men collected together, and so beautifully arranged, but an event marking the benevolent affections of mankind, more than any thing they had seen before. With respect to myself, I now foresaw matters to be near a crisis. I knew these to be two European armies who had exposed themselves to the dangers of the vast ocean, and to the greater danger of meeting one another there, in order to take possession of kingdoms, to which neither the one nor the other could lay any just claim; resolved at the same time, to destroy whomsoever should oppose them, whether Europeans.

or

or even the natives of these countries.

As the two armies approached, the curiosity of the observers increased. But, to their great surprise, the spouting of fire began here as they had seen it a little before in the sea-scene. The two armies were so involved in smoke, that no part of them could be seen. I heartily wished this cloud to continue till this affecting and humiliating spectacle should be at an end. But, in a while a fresh breeze springing up, brought the armies full in view again. By this time one of them was thrown wholly into confusion, the other pursuing and pouring fire among them. Hundreds were seen lying on the ground; some endeavouring to rise, others writhing their bodies in a manner expressive of exquisite agony, and many lying motionless. I shall neither pretend to paint the marks of astonishment in my lunar friends, nor my own distress. One of them asked me the meaning of all this. I felt reluctant to return an answer. The whole company, surprised at my silence, turned their eyes upon me. I was sensible of a glow in my face, and my whole frame was soon thrown into the utmost confusion. I seriously wished it had been in my power to sink into the moon, when a favourite spaniel, applying his cold nose to my hand, awakened me with a start.

Thus, good Hortensia, was exhibited in the nocturnal drama of Morpheus, an ideal piece of scenery which we can never expect

to see awake; that is, a comparative view of the state of man, with that of a people who love their neighbours as themselves.



STORY of GUNHILDA.

[*From Guthrie's History of England.*]

GUNHILDA, sister to Hardicanute, King of England, was celebrated for her beauty and sanctity of manners: She had been courted in her father's lifetime by the Emperor Henry III. The lustre of this match, gilded all the woes which others easily foresaw must arise in matrimony with a person of this prince's disposition. The humble crowd of admirers, because subjects, though they were of the first rank, were disdained; and the friends of Gunhilda thought she could not be miserable if she was great. The match, therefore, was concluded between her and the Emperor; while Hardicanute, conceiving he could not have a fairer opportunity of displaying his magnificence, ransacked all nature to celebrate the nuptials. This was done with such exquisite luxury, with such memorable profusion, that it got even into the songs of the bards of those days; and was transmitted by the rude minstrels of the times, in lays which survived the age of Westminster the historian. At last, the effusion of pomp and luxury being over, the fair bride was sent over to her consort. But Henry took

took in such draughts of love, as intoxicated his brain; while jealousy, prompted by conscious demerits, whispered him, that so many charms were not made for him altogether. Suspicion was strengthened by the adulation of those who found it more easy to soothe than to combat, the prepossessions of Princes; and, at last, imagination forming circumstances, Gunhilda was accused of adultery. Such accusations in those days, were too arbitrary and too delicate to be handled in the common way of evidence and defence; to be suspected was to be guilty; and nothing could wipe off that guilt, but the precarious success of single combat between two champions, one for the accuser, and one for the accused. We must suppose that the fair Gunhilda had, in all her numerous train, only one Englishman; his name, from his diminutive size, Mimecan, bred about her own person, and an ocular witness to her purity of conversation.

The day of combat being come, a gigantic champion for the accusation stepped into the lists, and swaggering about like another Goliath, threw out his defiance against the power of living beauty. The wretched Gunhilda in vain cast round her fair eyes, but unable to read, in the countenance of any person present, one sentiment of manly compassion for her fate, was just fixing them upon the prospect of death and infamy, when the generous Englishman stepped forth, as the champion of her honour. He was her own page; his years

too tender to make it suspicious that he had any motive for danger, besides the vindication of injured innocence; and his person too diminutive for Gunhilda ever to entertain a thought of him for her champion. However, supplying weakness with courage, and aiding courage by cool dexterity, the beardless champion, with his sword in his hand, advanced against his enormous antagonist. The security of the latter proved his destruction; for, endeavouring rather to tread out his adversary's life, than to fight with him, Mimecan was tall enough to reach the giant's hams with his sword, and to cut them so, that, his bulk thundering to the ground, the gallant boy gave him his death's wound; then dividing his head from his body, laid it at the feet of his lovely mistress.

While Gunhilda, with a soul truly royal, looked upon the event of this combat as her deliverance, her narrow-hearted Lord considered it as her vindication: With open arms he invited her to her former place in his heart; but she, at once abhorring the fury of his jealousy, and disdaining the easiness of his reconciliation, sought peace where it can be best found, in retirement from worldly grandeur, with virtuous affections. In vain were menaces and blandishments applied to shake this purpose of her soul; she obtained a divorce from his bed and person, and died an illustrious example of innocence triumphing over malice, and wisdom adorning innocence, by
a seasonable

a seasonable retreat from farther temptations, and therefore from farther dangers.



WHAT IS MAN.

MAN is sent into the world a helpless object of the pity of those who are the immediate instruments of his being, and who from duty, instinct, or affection, regulate his conduct till he becomes capable of self-preservation. He is furnished by the author of his nature, with certain powers of the body, by which its strength and beauty are promoted and continued; and certain powers of the mind, by which he is rendered capable of enjoying the blessings of society, of happiness, and reason. His hand becomes industrious, and gaiety and contentment dilate his heart. In consequence of this provision of nature, he lives, moves, and acts, for a certain space of time. He finds, that those motions of his body, on which life most immediately depends, are involuntary: he avoids what may impede their progress; and the experience and example of those who have gone before him, teach him how to regulate those motions, which are more or less dependent on his will. His immaterial and invisible part, contributes its share to his existence; it sympathizes with affliction of body, and may itself be the means of disease and dissolution.

From an attentive survey of the structure of our bodies, and

such powers of our mind, as we are best acquainted with, it seems no ways absurd to say, that man might exist for ever. It is only by experience we learn, that by the eventual necessity to which this world is subject, man at a particular period of his life, first loses the power of his voluntary motions, next the vital powers; and he grows more and more inactive, till the body becomes lifeless, and senseless, and is consigned to the grave. This limited duration, is necessary to the happiness and constitution of our nature; for beyond a certain period of life, men cease to take pleasure in society—they have little good to expect, and the memory of past things is lost. They then suffer that “second childishness,” which would be a severe item in the catalogue of human frailties, if it were not an obvious consequence of that infirmity of body which old age brings with it, and a prelude to an estate we are as yet but little acquainted with; where existence, perfection, and happiness, know no end.

A little PENSIVE MAN.



The LADIES FRIEND.

NUMBER III.

Thoughts on Benevolence.

LET me point out to the notice of my fair readers, the practice of benevolence, as a moral virtue the most exalted that ever entered the human breast; from

from the practice of which may be derived the greatest inward peace, and satisfaction! Of all the feelings implanted in us, none are better than those moving us to benevolent acts, and may very justly be called a pleasure; nor can there be a greater than that of relieving the miseries of others: this, I believe, will be allowed by every one, who has experienced those sweet sensations attendant on human actions, so peculiarly engaging to many fair ones, the pride and glory of the age! How happy are they when diffusing benevolence! and what serenity of mind is felt, in following the dictates of a tender heart! How pleased will they be, to behold the smiles of joy and gratitude on the countenance of the unfortunate, excited by the bounty of an amiable benefactress! To the honour of the sex I must confess, that this virtue is seldom wanting to any, except to those women void of that natural softness and sensibility, so firmly rooted in the female breast; but, thank heaven, these are few in number, when compared to the rest, and serve as foils, to set off that tender humanity so conspicuous in those of a mild and sweet disposition. Tell me, ye American fair, whether any of your temporal amusements please, like those which arise from benevolence? Or will a ball, play, or any other diversion, give you that calm tranquility, as being the means of relieving a distressed family, or even a single person from hunger? I know very well it will be agreed with me in opinion, con-

cerning those pleasures you have enjoyed, that none can give you more pleasing, or lasting satisfaction than this.—Let me, therefore, recommend the improving this excellent pleasure to the utmost advantage, by attending to the misfortunes of others, whether proceeding from poverty, or any mental uneasiness; the former requiring your charity, and the latter your sympathy guided by humanity, to remove in the best manner you are able. This I am persuaded will be done by any one, whose heart is open to the soft emotions of pity: for can we see any of our friends or acquaintance immersed in sorrow, without feeling for, and wishing to relieve them?—no, we cannot; we not only feel for them, but all others that are in affliction.—Let us examine the world around, and we shall find the dreadful picture of human misery: ah! could we but know one half the miseries of our fellow-creatures, the knowledge of which would often cast a gloom over the gayest pleasures. How true is the humane Thomson's description!

*"How many bleed,
By shameful variance betwixt man
and man,
How many pine in want and dun-
geon-gloom,
Shut up from th' common air, and
common use
Of their own limbs. How many
drink the cup
Of baleful grief, or eat the bitter
bread
Of misery."*

To

To describe the various scenes of human misery that have a claim to our compassion, are many, much more than the mind can conceive, and would be too arduous a task to attempt. How many scenes of domestic woe do we frequently hear of, where they are wanting the common necessities of life; of this kind, alas! there are a numerous tribe, straggling from day to day without hopes of relief: seek out, and make some of these your care: to the feeling heart I speak, ever attentive to the rights of that humanity so frequently violated, the recital of which would be painful to a heart of the least sensibility to hear. May their unhappy sufferings teach you to be thankful to the great Author of your being for the several stations in which you are placed; if an exalted one, remember the many opportunities of doing good in such a situation, and never neglect them, as I am certain a young lady might be of great service in many instances to the industrious poor that surround her; a little money spared from dissipation, might be laid out to much advantage, as to assist in a little occasional bounty if required. In all these intentions let the heart and hand go together; and avoid ostentation.—Sorry am I now to say you may sometimes be imposed upon; yet, it is much better to be often so, than to let any worthy object escape unrewarded: should you err in this point, let your error be on the side of humanity.—When alms-giving, always act with the greatest deli-

cacy, lest you wound the feelings of those who once might have been in more affluent circumstances; there are many methods of doing this, in which your own judgment may direct, according as the case requires. There are other cases wherein a young lady may be serviceable, besides that of charity, or alms-giving, as benevolence is not confined to this, but to every other duty in which humanity is concerned.—Being arrived at the end of this subject, let me again exhort you to be ever ready to promote the happiness of all in your power; fancy yourselves in the same situation, and then you will do the best for them.—When in company, should a tale of woe be related, endeavour to conceal those feelings arising on the occasion, as some may attribute them to affectation; to such a pitch of infamy are many of this class arrived, that they will not scruple to pervert the best actions to the worst of purposes; such are the unfeeling! whose merciless claws you must sometimes expect; but never let that deter you from obeying the dictates of a feeling heart when humanity pleads, nor let her plead in vain.



*The CUSTOMS and MANNERS of
different NATIONS.*

[*From Asiatic Memoirs.*]

THERE is not any place in the world, where there is a greater medley of different nations than there is in the presidency

dency of Bombay. This region being conveniently situated, not only for commerce by sea with all maritime nations, but also for communication by land, with the Persian empire; part of which having been conquered by Timur Beg, is now a part of the Mogul empire. Here, besides Europeans of all countries, you meet with Turks, Persians, Arabians, Armenians, a mixed race, the vilest of their species, descended from the Portuguese, and the outcasts from the Gentoo religion, &c. The Turks that resort to this place on account of trade, are, like the rest of their countrymen, stately, grave, and reserved; and honest in their dealings, though merchants. The Persians are more gay, lively, and conversable: but I would trust less to their honesty in matters of trade, than I would to the saturnine Turks. The Arabians are all life and fire, and when they treat with you on any subject, will make you a fine oration in flowing numbers, and a musical cadence; but they are the most dishonest of all. The Armenians are generally handsome in their features, mild in their tempers, and in their nature kind and beneficent. They are a kind of Christians, and an honour to that sect. The Turks and Persians are, for the most part, stout-bodied men; but the Arabians are of a smaller stature, and slender: yet these last are accounted the best soldiers. I have been a witness to their agility, and I am told their courage is equal to their activity. I saw a kind of war

pantomime between three Persians and three Arabs: they naturally fought in pairs. The Persians kept their ground, and ward-off the blows that were aimed at them in the best manner they could. The Arabians, on the contrary, when a stroke was aimed at them, sprung up in the air to an incredible height, and instantly made an attack on their antagonists. In the mean time, both Persians and Arabs were singing, or rather muttering some sentences, which I did not understand. The Persians, I was told, were singing the exploits of Shah Nadir, and the Arabs were invoking the assistance of their prophet.

There is a race of mortals in this country that they call Caffres, that are slaves to every other tribe. They have black woolly hair, and came originally from Caffraya, in the south promontory of Africa. I converse sometimes with these poor devils; for I think that the opinions and sentiments of all men, however abject their state, deserve attention. They tell me, that the Moors are better masters than the Christian mans. They are sensible of their inferiority in education, at least, if not in nature, to Moors, Hindoos, and Christians; and seem contented with their situation. They are so habituated to slavery, that I am persuaded they have lost all desire of freedom; and that they are happier in the service of a good master, who is their protector and their god, than they would be in a state of independence; in the same manner

manner that a dog would leave the greatest abundance of food in a desert, and joyfully perform with his owner, even though he should sometimes beat him, a long and tedious journey, subjected to the pain of hunger and of thirst.

The natives of this country are more slim, and generally of a shorter stature, than Europeans. It is a curious sight, to see their children running about naked, and speaking by the time they are half a year old. I was astonished to be saluted by these little figures, who, after giving me the salam, putting their hands to their foreheads, and bowing to the very ground, would ask for something: for all the children of the lower castes are great beggars; and they go stark naked until they are nearly arrived at the age of puberty. Their mental faculties, as well as their bodily powers, arrive much sooner at maturity than those of Europeans do: yet, it is not true, as is commonly believed, that they sooner decay. Eastern luxury, which affects novelty only in the *zenana*, seeks for new wives, and soon discards the old: but many fine women are deserted in this manner; and in general, the women of thirty or forty in this country, are as well favoured as women of that age are in Europe. A native of India, who considers a woman merely as an instrument of pleasure, would be infinitely surprised at the condescension of a good hale man of sixty, walking with a wife upwards of fifty, hanging on his arm.

Children are all taught reading and arithmetic in the open air. They learn to distinguish the letters, and the figures they use in their arithmetic, (which, I have been told, is a kind of Algebra) by forming them with their own hands, either in the sand, or on boards.

Marriages are contracted by boys and girls, and consummated as soon as they arrive at puberty; that is, when the men are thirteen years of age, and the women nine or ten. The marriage ceremony is performed three times; once when the couple are mere infants; a second time, when the gentlemen may be about eight or nine years old, and the lady five or six; and the third and last time, at the age I have already specified. Between the first and second marriage ceremonies, the young couple are allowed to see one another: they run about and play together as other children do; and knowing they are destined for each other, commonly conceive, even at that early period, a mutual affection. But after the second time of marriage, they are separated from each other; the bride, especially if she be a person of condition, being shut up in the women's apartment until the happy day of the third and last ceremony, when the priest sprinkles on the bride and bride-groom abundance of rice, as an emblem of fruitfulness.

These early contracts are undoubtedly well calculated to inspire the parties with a mutual and lasting affection. The earliest part of life is in every country

try the happiest; and every object is pleasing that recalls to the imagination that blessed period. The ductile minds of the infant lovers are easily twined into one; and the happiest time of their life is associated with the sweet remembrance of their early connection. It is not so with your brides and bride-grooms of thirty, forty, and fifty: they have had previous attachments; the best part of life is past before their union, perhaps before they ever saw each other.

I had once the honour to be present at the wedding of a Persee of good condition. Of this I shall give you a minute description.

In Hindostan, the expence of cloaths is almost nothing; and that of food, firing, and lodging, to the natives I mean, very trifling. The Hindoos are not addicted to any expensive vices, their passions and desires being gentle and moderate. Yet they are frugal and industrious, and as eager to amass riches as any of the natives of Europe. A Jew, a Dutchman, or a Scotch pedlar, is not more attentive to profit and loss. What is the reason of this? They are lovers of splendor and magnificence in every thing, but particularly in what relates to their women. It is in their harems, but especially on occasion of their marriages, that they pour forth the collected treasures of many industrious years.

The Persee at whose wedding I was a guest, many weeks before hand, sent invitations to his numerous friends and acquaintance,

to assemble at the fixed time, at a spacious hall erected for the occasion in a beautiful field. It was the dry season, when the air was constantly mild and serene, and the whole vegetable world breathed a delightful fragrance. The hall was formed by bamboos, connected together, as is usual in that country, and covered with cloth. It was a medium between an house and a tent, being less solid than the former, but more substantial than the latter. Here the company assembled after the heat of the day was over, to the number of several hundreds. After a rich repast, which was served with great regularity, we set out to meet the bride, messengers having arrived at the hall, to announce her approach. The young Persee was mounted on a camel richly caparisoned, himself adorned with a multitude of jewels, and highly perfumed. A number of slaves walking by the side of the camel, holding an umbrella over the head of their master, while others fanned his face. The company had, as usual, their palanquins. In the mean time we were entertained by a band of music, consisting of pipers, blowing very loud on the great pipe with their mouths, and playing with their fingers on another; trumpeters, and a kind of drummers, beating on what they call tam tams. The music was dreadfully loud, but to my ear not very pleasant. There was only one tune; nor did I ever hear another during these six years I have been in India. We arrived at a village, where we were met by the

the bride, attended by an infinite number of female acquaintances, her near male relations, and a crowd of servants. A gentleman's carriage in the service of the company was borrowed for the bride. It was an open phaeton, drawn in slow procession, by four beautiful Arabian horses. The practice of borrowing English equipages, on matrimonial occasions, is very common; and they are always lent with great good humour. As to the rest of the ladies, some rode on camels, some in carriages drawn by spotted buffaloes and bullocks, whose horns were tipped with silver, and their heads adorned with flowers bound by ribbands*. The bride was a tall and comely young creature; her long black hair falling down over her shoulders, and then turned up in wreaths, elegantly adorned with embroidered ribbands and precious stones. It was at that moment, when her husband gave her the salam, in a modest and respectful manner, and at a small distance, when she stood up in the phaeton, veiled only by an umbrella, that I, who had the honour of being near the bridegroom, had a full view of his lovely bride.

At the end of the village an ac-

* *This taste is not peculiar to the East: In the civil wars of France, Cassimer, the prince palatine, carried off to Heidelberg, the plunder he had made in that kingdom, in waggon drawn by oxen, whose horns were gilt with gold. This train was accompanied with a band of music.*

cident happened, which interrupted, for a short time, the joy of the day, and filled the minds of hundreds with the most alarming apprehensions. The men, as well as the women, gave a loud shriek, and ran in a distracted manner, not knowing what they did: even the bride was for a moment deserted by those of her own religion and kindred, and left to the care of her European drivers. Some unlucky wag had, on purpose, set some swine adrift, that were kept by Portuguese families: and it was the fear of being touched by these odious and unclean animals, that turned, for a few minutes, a day of joy into a day of lamentation. It is impossible to describe the horror that both Perses and Gentoos express at the sight of a sow. The very form of that animal is offensive to them, and makes them shudder. It appears as loathsome to them as a toad does to an European; and you may imagine the terror you would feel at the approach of a toad of the size of a sow.

The swine being beat back (in effecting which repulse, I may justly boast that I was myself the principal hero) we proceeded in joyful procession to the hall; which, spacious as it was, was now insufficient to contain our increased numbers; wherefore, many of the company were seated without; lamps being hung round. The hall being illuminated without and within, displayed on both sides, various pictures of elephants and other animals, and also of men. The young

young Persee's uncle, who shewed great attention to myself and the other Europeans, informed us, that the portraits we saw were Persian Emperors.

Various kinds of refreshments having been, after short intervals, presented to the company, we were entertained with a ball which lasted all night. The ladies were placed on one side of the hall, and the gentlemen on the other. The women wore their veils; but these were not drawn so closely over the face, but that we could get a peep at their eyes and noses. When their veils were drawn back in order that they might enjoy the refreshment of being fanned, we could discover their necks, and their fine hair. There was not the least communication between the men and the women, not even a whisper. The men conversed among themselves and the women observed a profound silence, looking straight forward, with inexpressible sweetness and modesty.



LETTERS *from a Brother to a Sister at a Boarding-School.*

S——, March 10, 1785.

YOUR letter, Mary, arriving at T—a little of the latest, I had only a transcript of it. If the transcriber has not done you more than justice, the performance is greatly to your credit. This is true, even in point of accuracy, though it is not free from errors. But accuracy is what I do not, at present, much expect.

I now chiefly refer to freedom and fertility of thought; and I am happy to find, that this letter abounds more with ideas than any former composition of yours that has come under my notice.

This I consider as a promising symptom; it persuades me to believe that you will, by a little practice, acquire the ability of writing in a pleasing manner. "Sterility in the compositions of young persons," says a judicious writer of antiquity, "is the most unfavourable sign possible. I am not offended at some superfluities in them. Let young writers be suffered to take some bold steps, to strike out and delight in their own inventions, though their productions be neither correct nor just. It is easy to correct too great a redundancy, but a barren genius has no remedy." But this is not all. I consider the merit, which I think I discover in your letter, as an evidence, that your mind, since I last saw you is much improved and enlarged. And, in truth, you are now at the period of life, when you may reasonably expect, that your mind will begin to exert its powers of invention, and to think for itself. This, then, is an important crisis; and highly does it concern you to take care, that invention be exercised on proper subjects, and that your habit of thinking be formed from the best models. In order to this, you should make it a general rule, never to employ your thoughts long on any subject, unless the contemplation of it promise to be productive of some advantage. The nature

nature of this advantage, you will observe, I leave indeterminate ; it may relate either to yourself or to others ; it may be the improvement of your morals, your understanding, or your fortune ; it may be the act of gratitude to a friend, or of unexpected kindness to a stranger. This, indeed, is but one out of many directions that might be given to the same purpose ; but, as I have not time at present to write a long letter, and as I hope so soon to meet you, and to have the opportunity of discussing this and other subjects to so much more advantage in conversation, I content myself with giving a single hint. To fill up my paper, however, I will give you the transcript of a passage from Dr. Fordyce, which I marked for your use when I last introduced him to your notice. " Little do those women consult either their own interests, or the reputation of their sex, who enter eagerly into the bustle of the mode, obtrude themselves on the gaze of the glittering throng, and sacrifice the decent reserves and intellectual attainments, by which men of sentiment and delicacy are most taken, to the passion for dress, and visiting, and splendour, and prattling, and cards, and assemblies without end. The coxcombs of the age may be caught by such arts of display, as much as those *can* be so, who are generally captivated with themselves. But, depend upon it, those men who are formed to be agreeable companions, faithful friends, and good husbands, will not be very forward to choose

their associates and partners for life, from the flaunting train of vanity, or the insipid circles of dissipation." In the hope, that I shall shortly meet you in health and spirits, and find my wishes for your improvement in some degree answered, I remain, dear sister, affectionately yours.

S—, *August 27, 1785.*

BEFORE I enter on the subject of my letter, Mary, I will just observe, that there are reasons which seem to make it proper, that you should confine the perusal of it, and indeed of all subsequent ones, to yourself. The principal reason is, that though I think it necessary to mention your faults, in order to their being corrected, I do not wish to put you to the shame of having them exposed to others ; unless indeed the time should come when, by your having actually corrected them, that shame shall be veiled with glory. My saying this will not, of course, preclude you from the liberty of reading to a friend any particular passage, that you may wish to communicate.

Well then, Mary, whatever pain it may cost you, I think myself obliged to say, that, after such expectations as I had formed of you, I am greatly disappointed. I kept in mind the directions I had given you, and was constantly cherishing the hope, that I should see them copied into your conduct ; or at least

least, that they would give some tincture to your mind, and influence the general turn of your character. I have just been reviewing the rough copies of some of the letters which I sent you, and am still inclined to think, that, if you had at all imbibed the spirit of them, you would have been very different from what you are. You appear, indeed, not to have bestowed on them the slightest attention. Where is that desire, which I so wished to excite, of your being *sensible, good-natured, and intelligent*? Where is the desire of being *useful and pleasing*? Where is the *love of order*? Where is that *gentleness of manners*, so characteristic of the well-educated woman? Where is that disposition, which was to regard *dress*, not as a gratification of vanity, but as a necessary conformity to the customs of the world, and as a requisite to obtain a reception suitable to real merit? Where—; but I will ask no more. To ask such questions, unless I were sure of their being satisfactorily answered, is as painful to me, as it will be to you to hear them: nor have I, in saying thus much, gratified any other inclination than that of doing you service. I can have no pleasure, Mary, in giving you unnecessary pain. Nor let what I have said discourage you: I would not have you be discouraged. My intention and wish is to rouse in you, even now, though it be at the eleventh hour, a desire to make the best use of the opportunities that still remain. Let a double diligence

for the future, recall so far as they can be recalled, the precious moments that are lost. Believe me, dear sister, I have always had your welfare much at heart; and there was a time, when I looked forward, with sanguine expectation, to the prospect of your being an amiable and accomplished woman. Oh! how should I rejoice, were that expectation again excited, and at length answered by the event! I shall ever, I trust, be ready to give you *advice and assistance*, as far as my judgment and ability may extend; but, you may rest assured, the degree of my *esteem* and *love* will be proportioned to the merit, of which I shall think you possessed. Nor is it the love of brothers only that must thus be secured; the truth is a general one; you may remember the line of Pope which asserts it.

*Charms strike the sight, but merit
wins the soul. Rape of the Lock.*

But let me again ask you, Mary; or rather, let me entreat you to ask yourself, whether you have not been too inconsiderate? Whether you have put those restraints on yourself, which the discipline of education requires? Whether you have considered, that you shortly may have nobody to depend on, even for a maintenance, besides yourself; and whether you have, accordingly, furnished yourself with those dispositions and those attainments, which will enable you to procure a maintenance with credit and with comfort? Proposing to en-

gage in the education of young ladies, are you diligent in furnishing your own mind with knowledge, and in acquiring habits of prudence and discretion, that you may be qualified for such an undertaking? Or, if you are to be a companion to a lady, are you so intelligent, as to be able to entertain and instruct by your conversation, and be useful by your advice? And have you such a propensity to please, that you can accommodate yourself to the temper of others, and yield, where it is proper to yield, with cheerfulness and grace? Ask yourself these questions, and act according to the result. Form some plan, and keep it constantly in view. If you should be called on to keep house for one of your brothers, you would, I fear, be found greatly deficient in the knowledge requisite for such a charge. By the way, it would be worth your while, surely, frequently to turn your thoughts to household affairs. Milton, you know, has said,

—*That nothing lovelier can be found
In woman, than to study household good.*

In truth, the management of a family, is likely, some time or other, to fall to the share of every woman; none therefore ought to remain entirely ignorant of the particulars in which it consists. The success of a school must materially depend on it. It would be of some service, were you only to think about these things. You

might form little plans of management and oeconomy in your own mind, and consider how you would act in such and such circumstances. When you are at a loss you might easily make enquiries, and would readily obtain information. It is a species of knowledge, which those who possess it are by no means backward to communicate. And always remember, that in getting matters of fact, or even of opinion, from persons of sense and experience, you are laying in a stock of knowledge, which will not fail some time or other, to be highly useful to you. But enough for one letter. It is now eleven o'clock, and I have written until my head aches; I must therefore for the present give over. Adieu, may the spirit of improvement light upon you.

P. S. If, on the perusal of my letter, you be disposed to think that I have written with unreasonable severity, and that I ought to be more explicit in saying what it is that I expect from you, I wish you to tell me so. But, indeed, so it is, that you have never expressed the least desire to have my advice, nor, so far as I have observed, that of any one else. The opportunity of my spending so much time with you lately, might, I was in hopes, have been made use of to some profitable purpose. I expected that you would frequently have invited me to give you some lectures. My expectations were ill-founded. You were not disposed even to relish any conversation

that

that might lead to improvement, and seemed to have chosen vanity for your motto. I would not force instruction upon you; because, in order to have done much good, the proposal must have come from yourself. But it is too usual with all of us, to neglect and despise advantages while we are possessed of them, and to lament them when possessed no longer. Adieu.



CICISBEISM. DRESS of the GENOËSE WOMEN. MANNERS of the GENOËSE.

[From the French of the Abbe Dupaty.]

CICISBEISM merits a particular attention. It is said to be no where more in vogue than at Genoa.

What is a cicisbeo in appearance? What is he in reality? How can a man wish to be one? How can a husband suffer it? Is he the locum tenens of the husband? How far does he represent him? What is the origin of this custom? What influence has it on morals? Are any traces of it, or approaches towards it, to be found in the manners of other nations? These are questions difficult to answer.

The women have no domestic authority. The husband orders and pays. In the houses of many nobles, and rich men, a priest has the management? I have seen one settle the account of a breakfast that was carrying to a lady.

The women at Genoa are exceedingly ill-dressed; they confound what is rich and what is fine, with what is truly becoming: they have no idea of adapting their head-dress to their features, colours to the complexion, or stuff to the shape. Not one of them knows how to amend a defect, to set off a beauty, or to conceal the ravages of time. All of them daub on white even the fairest. White is the fashion at Genoa, as rouge is at Paris; rouge is in disrepute at Genoa, as the white is with us; a contrast that appears whimsical to those who have not travelled.

The women have adopted a certain veil they call mezarro. With this veil they may go every where without incurring any censure. Their veil however does not hide them; it hides only a multitude of intrigues.

The manners of Genoa are deprived of all those natural affections, which in their country constitutes their ornament, happiness, and virtues. Here there is no mother, no child, no brother; the Genoese have only heirs and kindred. There is no such thing as a lover; they are only men or women.

Games of chance are publicly allowed at Genoa; nor is it astonishing, that sovereigns, who gamble in the public funds all the morning on the exchange, should play the whole evening at cards in their assemblies. They are, nevertheless, at a loss how to spend their time. They never meet to dine or sup together: in their assemblies they give refreshments,

ments, they illuminate, they win or lose, and cicisbeism offers its aid for their amusement.

Superstition is excessive at Genoa. The streets appears black and gloomy with priests and monks, but are sufficiently lighted by madonas.

This city presents the most extraordinary contrasts. Libertinism is at such a height at Genoa, that there are no prostitutes by profession. There are so many priests, that there is no religion; so many governors, that there is no government; and such abundance of alms, that it swarms with beggars.



DESCRIPTION of the CHURCH of St. PETER at ROME.

(From the same.)

THE square which is before this church, is one of the handsomest in Europe.

In the middle of a vast enclosure, surrounded by a portico, which supports on four hundred majestic columns, two hundred colossal statues; between two superb basins, blackened with bronze and time; whose waters, perpetually in motion, spout up, sparkle, fall down again, and murmur night and day, a magnificent obelisk pompously rears aloft its head.

This obelisk is of granite, and hewn in Egypt: it was erected by Sixtus V.

It is not astonishing that St. Peter's should have become so prodigious an edifice. It was project-

ed by the vanity of Julius II. who desired that his tomb should be a temple; undertaken by the genius of Leo X. who was ambitious of forming one perfect work from the masterly productions of all the fine arts; and at the end of several centuries, at length finished by the character of Sixtus V. who wished to finish every thing.

This is one of the most extensive edifices the world has seen. It divides the Vatican Mount into two parts; it covers the circus of Nero, on which it is founded; and closes up between Rome and the world, the celebrated Triumphal way.

It is impossible to give an idea of the sensations that fill the soul on entering, for the first time, the church of St. Peter; on finding ourselves on that extensive pavement, amidst enormous pillars; at the sight of all those paintings, of all those statues, of all those mausolea, of all those altars, and under that dome—within that vast circumference, in a word, where the pride of the most powerful pontiffs, and the ambition of all the fine arts, have unceasingly been adding for many centuries, ornaments of granite, gold, marble, bronze, and canvass, increasing its grandeur, and insuring its duration.

It is not possible to pile up to a greater height, and on ample superficies, a greater number of stones; but from so many colossal parts to compose an edifice which shall appear not only grand, from so many rich and brilliant materials, to erect a building, which

which shall appear only magnificent, and from so many parts to form one single whole; must be acknowledged a master-piece of art, and this is in part, the work of Michael Angelo.

The church of St. Peter contains the labour of eighteen whole years, of the life of Michael Angelo.

But what faults there are, say they, in this edifice! None; to the feelings of the mind, at least, or even to the eye; they must be sought for by the compass, and discovered by reasoning.

Would you then take a rule to measure the grandeur of this temple! all the time I was in it I thought only on God—on eternity. In inspiring such conceptions, consists its true grandeur.

It is impossible here to entertain ordinary sentiments or vulgar ideas.

What a theatre for the eloquence of religion! I could wish that one day, amidst all the splendour of religious pomp, in the depth of this profound silence, the voice of a Bossu might thunder on a sudden, rolling from tomb to tomb, re-echoed by all those vaulted roofs, and denouncing to an audience of kings, the sovereign word of the Almighty King of Kings, demanding an account, from the awakened consciences of those pale and trembling monarchs, for all the blood and tears flowing at this very minute, at their nod, over the surface of the earth.



On PARENTAL AUTHORITY.

Humbly addressed to Mothers, and Fathers, Daughters and Sons.

THAT there is a duty reciprocally owing, in general, from parents to children, and from children to parents, is universally agreed. But a question arises, whether the obligation on both sides be of the same kind, and founded on the same principles? Or whether the kind and principles are different? What these severally are? And what inferences are to be thence drawn?

Parents are generally fond of their children, and have naturally so strong a propensity to preserve and cherish them, that very few instances, in comparison, can be produced, wherein they fail; but yet it is well known, that some have actually murdered their children, and others have exposed and abandoned them; the former from a fear of shame, and in hope of securing their reputation, and the latter from some other false principles; but in both cases, the motives have been of force enough to overcome the dictates of nature.—Now suppose any of those, which are exposed and abandoned, to be found, preserved, and brought up by a stranger, with the care and tenderness that the best parents have over, and exercise towards, their proper offspring;—**QUERE?** To whom is the duty of the child owing? To the natural, or to the foster parent? No doubt it will be readily answered, **TO THE FOSTER.**

And

—And for this reason, because all that can infer obligation is done by the latter, that is, all that was kind; indeed the obligation is greater than would have been to the real parent, because this stranger was under no special obligation or law of nature, but influenced by mere general humanity.—And what the child owes in this case, is evidently on the principle of gratitude; though acknowledged to be a greater obligation than it could have had to its natural parent, for the reason assigned above.—And, to be impartial, pure and distinct duty is rather owing from the parent to the child, who was brought into the world *voluntarily*, on the part of the parent, but *necessarily* on the part of the child; it is therefore natural, reasonable, and a bounden duty in the parent to preserve, nourish, and bring up the child; but the child is no way obliged to the parent for being merely the instrument of its existence; if it were, those children before mentioned, that had been exposed and abandoned, would have this obligation remaining, though so unnaturally treated; it follows, therefore, clearly, that all the duty from children to parents must be founded on the conduct of the parents towards them, and can arise only from a principle of gratitude. There is a natural instinct, universally in all animals, prompting them to the care of their offspring, and man has this in common with the rest; but, perhaps, where reason is stronger, the instinct, as such, may be weaker:

and, vice versa, where reason is weaker, instinct is stronger; both which the all-wise Creator has differently dispensed, that, by proper and sufficient principles, the great ends of providence may be constantly and uniformly produced in all. Now that which is effected in the lower part of the creation, principally by what is called instinct, is principally effected in man by reason. Instances are needless to prove what is so apparent throughout.—One only shall, however, be mentioned; the house of a bird, or its nest, is made the first time, and every succeeding time alike; and, in its kind, perfect, and all of the same species similar.—Whereas men, guided by their reason, differ continually, not only from each other in their productions, but the same man from himself, in succeeding productions, by means of his experience, and the exercise of his reasoning faculty.

The duty of parents to preserve and cherish their offspring, arises therefore from nature and reason; *from nature*, as they only of the species were the natural instruments of bringing them into the world, and of whom they are part, inasmuch that so doing, they may be said to preserve themselves: *from reason*, for since the children have a right to preservation and nurture, and no others can be considered as obliged to take care of them, this necessarily devolves on the parents, whose duty therefore it becomes. And here gratitude has no place, (that is) from parent to child; so that

that the duties of parents and children are founded on different principles, the former on nature and reason, the latter wholly on gratitude; but gratitude is also allowed to be a duty, and to be natural and reasonable. — Yet it would be mere abuse of words to say, they are therefore founded exactly on the same principles, since gratitude, for benefits received, is the sole foundation in one case; but gratitude is no part of the foundation in the other, where benefits cannot be conferred, at least till long after the duty of nature has been reformed. Now a grand point in dispute has been, whether parents have, by the laws of nature, reason, or religion, an absolute and unlimited authority over their children at all ages, and on all occasions; or whether the children are not released from the authority of their parents, at a certain age, or on certain occasions, and under some circumstances?

I shall consider one case only in order to bring the debate to a short issue; for if in a single instance it can be made appear, that a child may lawfully act against the authority of the parent, then that authority is not absolute and unlimited; but if, on the contrary, the conditions and circumstances of this instance (supposed to be the strongest that can be urged) are not sufficient to justify the person so acting, the point ought to be yielded.

I will suppose a gentleman of thirty years of age, in possession of an independent fortune, (by the

will or donation of an uncle, or other relation) who is properly and rationally in love (to use the common expression) with a lady of equal rank, but small fortune, and of an unexceptionable character, whose family is visited by that of the gentleman, between which families there shall have been a long friendship subsisting, so that a reasonable foundation may be supposed for a mutual esteem, on the best principles, between the young gentleman and lady: in consequence of which they shall reciprocally prefer each other to all the world. The son proposes the affair to his father, in hopes of obtaining his consent; the father rejects the proposal with indignation, and refuses his consent, but at the same time makes no objection to the family or lady, whose merit is acknowledged, and offers no other reason for his refusal, but want of sufficient fortune; however he is inflexible and determined. The son remonstrates, that the change of condition proposed, is for himself, not for his father; that he is contented with the lady's fortune, and not only so, but that he would prefer this person to any other in the world, if she had less, or none at all, he having sufficient to answer all his views, and desires no addition to it from his father; all that he intreats of him is, that he would make him happy by his consent, which would crown all his wishes; he beseeches with the greatest earnestness, he engages common friends to represent to his father the reasonableness of his request, and

and uses all other probable means to influence him, but without success. The parents of the lady, as may be supposed, have no objections. He waits some years, and during all that time, with the greatest deference and submission, employs all the most persuasive eloquence he is master of, all that the head and heart of a sensible, worthy man, can suggest to convince the reason, and secure the affection of a father: who, after all, from the sole motive of covetousness, utterly and finally refuses. What is now to be done? It is commonly said indeed, the son has a negative voice, and may reject any proposal from his father; but cannot, consistently with his duty, under any circumstance, marry the person to whom the father refuses his consent, whatever may be the motives of such refusal. Take the case as above represented, must the son continue in this unsettled, undetermined, unhappy situation, for the rest of his life, or the remainder of his father's, which may be as long? Must he waste the rest of his days in uncertain hope, or certain despair, not to mention what the acknowledged virtuous and deserving lady suffers all this while; and nothing in the way of their happiness but the perverse obstinacy of his father!—What, after all, shall prevent their marrying without his consent, sought in vain by all reasonable methods, and refused on such unreasonable grounds? Duty, founded on what? “On *nature*, reason, and religion.” In the first place the

son is no way obliged to the father for being the instrument (under Providence) of bringing him into the world, as has been already observed; his obligations can only arise from the conduct of the father towards him; and these obligations, it is supposed (in the case before us) have been all along fulfilled on this son's part hitherto.—On *reason*: there can be no reason for an authority exercised to frustrate the very ends for which all authority was ever instituted, viz. the good and happiness of those, over whom it is to be exercised. And, therefore, there cannot exist such a thing as absolute and unlimited authority among finite, fallible, that is, human creatures.—On *religion*: that is, either natural or revealed; as for the former, the obligations of it may be deduced from what has been above suggested, the reason, and nature, and fitness of things, necessarily forbidding a subjection to such an authority as has been disputed.—There remains only the obligations of revealed religion, which the most pious and rational believers contend, is consistent with the moral perfections of the Deity; and must necessarily be so, as well as that very particular passages in such revelation are to be interpreted by them as a rule, on those general suppositions, that whatever comes from God must be worthy of him; and also that all the parts of any such whole must be consistent one with another.—And, therefore, the precepts distinguished by the term *positive*, are all understood, and supposed,

supposed, to have the same general tendency, with those others, contradicting by the term *moral*. As to moral, they have been already considered sufficiently, to need no farther enlargement in this place; and for positive, it is presumed, none can be produced that either declare expressly, or from which can be inferred fairly, any such authority; especially when interpreted on the above general, but necessary principles. It has then no foundation in nature, reason, or religion.

As to a question which may be started, who is to be judge in such a case, between father and son? Whoever should propose it, could never imagine that such a father (so full of his own unquestionable and indisputable authority) would condescend to refer it to the decision of a third person, how willing soever the son might be to submit to such decision: and though it should be agreed by both parties to abide by such an award, it might at last be very unjustly determined. It may be said again, that neither party must be admitted the judge, because a party. This question looks like a difficulty; but really is none; for how does a wife and good man behave in other cases, who is resolved to regulate his actions by the principles of virtue and religion? Or to whom does he refer himself, as judge of his conduct, but to God? Or, which is the same thing, as a rule of action (the God within) his conscience; and if, on the strictest examination, he can acquit himself

here, he is under no farther concern.

No wife and good man, therefore, in the situation of the son above described, and under all the circumstances there represented, could have any reasonable scruples (after the measures supposed to be taken) concerning the lawfulness of marrying such a person, as above characterised, without the consent of such a father, refused upon such motives.—On the contrary, he must think it his duty, and could have no reasonable doubt of the approbation of God, and of all unprejudiced good men. H.



ANECDOTES.

IN the reign of Queen Anne, a gentleman was driving post to London over Hounslow-heath, when his chaise was stopped by two highwaymen, who with dreadful imprecations called out to him to deliver his money. The gentleman happened to have in the chaise, at the time, cash, &c. to a very great amount, the loss of which would have been his utter ruin. He had not a minute to reflect, and yet, with astonishing composure and presence of mind, he instantly hit upon an expedient, which extricated him from his danger: he told the robbers that his life was doubly in their hands, as they might take it themselves, or deliver him into the hands of justice, out of which he could not be released but by death, as he was the un-

R^a

fortunate

fortunate General Macartney, for the apprehending of whom, on account of the death of the Duke of Hamilton, the queen had, by proclamation, offered so great a reward: he implored, therefore, their compassion, and entreated them not to take his money, as, by being deprived of the means of escape, he must unavoidably be apprehended. The robbers consulted for a few minutes, and then informed him, that they had agreed to grant part of his request, namely, not to take his money from him; but on the other hand, as money was absolutely necessary to them, and as they could get more by apprehending than by robbing him, they said he must submit to be carried before some magistrate, as they were determined to deserve and claim the reward offered for his apprehension. The gentleman rejoiced at hearing the intelligence, and having been carried before a justice of the peace, who happened to know the person of General Macartney, he was discharged, not being the person—but the two highwaymen were committed.

WE are told, that all the women of Scythia once conspired against the men, and kept the secret so well, that they executed their design before they were suspected. They surprised them in drink, or asleep; bound them all fast in chains, and having called a solemn council of the whole sex, it was debated what expedient should be used to improve the present advantage, and

prevent their falling again into slavery. To kill all the men did not seem to the relish of any of the assembly, notwithstanding the injuries formerly received; and they were afterwards pleased to make a great merit of this lenity of their's. It was therefore agreed, to put out the eyes of the whole male sex, and thereby resign for ever after all the vanity they could draw from their beauty, in order to secure their authority. "We must no longer pretend to dress and show, said they, but then we shall be free from servitude; we shall hear no more tender sighs, but, in return, we shall hear no more imperious commands. Love must for ever leave us, but he will carry subjection along with him.

FRAGMENT.

IF ever I marry let it be to a man that I can prefer to all the *sex*, besides it must be a union of *hearts*, not of hands alone, there must be but one repository for our griefs or our pleasures to flow in. I would wish to always welcome him with a *smile*, let what would ruffle my temper, in his absence, and neither in word, or deed, go counter to his wishes: no sigh should escape his tender bosom, without being returned, by my fond and feeling *heart*. My chief study should be to soothe his cares, and prove like the balm of Gilead to his wounded mind, while agitated with various passions. By this behaviour I should convince him, that I sighed not for splendour, but that a desert would be agreeable while blest with the companion of my love. D.

POETICAL

POETICAL ESSAYS.

For the Ladies Magazine.

The HAPPY PAIR.

LIFE! 'tis a mottled path we go,
A chequer'd scene of blifs and woe;
Anguish and heart-corroding fears,
Poison the pleasures of our years,
When love o'erpowers the languid soul,
And soft emotions gently roll,
Sweetly they vibrate on the mind,
But smile to leave a sting behind.
Yet would the lab'ring wishes know,
The greatest, dearest blifs below;
Oh! let these wishes fondly prove,
The joys, and pains, and fears of love.
See there descend from Hymen's throne,
Two gentle souls, entwin'd in one;
So they retire from gaudy state,
Nor seek the follies of the great:
They view the world, a busy croud,
Vain, noisy, obstinate and proud;
With cautious steps the pair advance,
And scorn to join the giddy dance.
Religion holds a crown in view,
Their souls the noble prize pursue;

And when surrounding dangers rise,
Its lasting beauties charms their eyes.
Doth she all faint and tir'd appear?
The partner of her cares is near;
Points to the blest reward above,
And soothes her woes with fondest love.
Doth he complain, the way is long?
She cheers its horrors with a song;
And softly ev'ry hour beguiles,
With pleasing hopes and cheering smiles.
Not so a thousand busy pairs,
Deeply absorb'd in trifling cares;
They lose these pleasures of the mind,
And sigh for straws, and grasp the wind.
Would she to Canaan's borders fly,
He drags her downward from the sky,
Or would he soar, she still remains,
To bind him fast with heavy chains.
Happy the kindred souls that rise,
With sweet devotion to the skies!
At length they leave their cares behind,

They

They cast their sorrows on the
wind;
To an immortal state aspire,
And tune to praise the warbling
lyre,

C. E.

C O N T E N T.

A PASTORAL.

O'ER moorlands and moun-
tains, rude, barren, and bare,
As wilder'd and weary'd I
roam,
A gentle young shepherdess fees
my despair,
And leads me—o'er lawns—
to her home.

Yellow sheafs from rich *Ceres* her
cottage had crown'd,
Green rushes were strew'd on
her floor,
Her casement, sweet woodbines
crept wantonly round,
And deck'd the sod seats at her
door.

We sate ourselves down to a cool-
ing repast:
Fresh fruits! and she cull'd
me the best:

While thrown from my guard
by some glances she cast,
Love silently stole into my breast!

I told my soft wishes; she sweet-
ly reply'd,
(Ye virgins, her voice was di-
vine!)
I've rich ones rejected, and great
ones deny'd,
But take me, fond shepherd—
I'm thine.

Her air was so modest, her aspect
so meek!

So simple, yet sweet, were her
charms!

I kiss'd the ripe roses that glow'd
on her cheek,

And lock'd the lov'd maid in
my arms.

Now jocund together we tend a
few sheep,

And if, by yon prattier, the
stream,

Reclin'd on her bosom, I sink
into sleep,

Her image still softens my
dream.

Together we range o'er the slow
rising hills,

Delighted with pastoral views,
Or rest on the rock whence the
streamlet distills,

And point out new themes for
my muse.

To pomp or proud titles she ne'er
did aspire,

The damsel's of humble de-
scent;

The cottager, *PEACE*, is well
known for her fire,

And shepherds have nam'd her
CONTENT.

G R I E F.

A PASTORAL ELEGY.

YE lambskins that wantonly
play,

Go, bleating, unfed to the fold;
You shall crop the sweet verdure
of *May*,

When *Corydon's* bosom is cold.
Where

Where yonder sad branches of
yew,

Extend o'er the church way
their shade,

Yet weeping with fast falling
dew,

The ashes of *Laura* are laid.

Ye shepherds who hear me com-
plain,

And blame me in grief that I
pine;

Which of you can point out a
swain,

Whose sorrows are equal to
mine?

My *Laura* was blythe as the
May,

She was gentle, and soft as the
dove;

She was innocent, tender, and
gay,

And "fair as the mother of
Love."

On her cheek glow'd the roses of
youth;

Yet they wither'd, alas! in
their bloom:

Her breast was the mansion of
truth;

Yet now she lies dead in the
tomb.

Sweet myrtles with woodbines
I twine,

An off'ring for *Laura* to bring;

The rose and the lily I join,

The innocent children of
spring.

The garland I wove for her
head,

Where ev'ry choice flow'ret
appears,

Must now on her grave-stone be
spread,

And water'd with *Corydon's*
tears.

Ye ghosts that at midnight are
seen,

To glide by the meteor's pale
light;

Ye fairies and elves of the green,

Ye goblins and spectres of
night;

Despairing while thus I com-
plain,

Be you my companions alone!

Ah! why am not I of your train,

Since my joys are departed and
gone?

Yes; beneath the sad branches
of yew,

I soon with my *Laura* shall
rest;

Then my grave shall be moisten'd
with dew,

And the turf shall sit light on
my breast.

Give *Alexis* my pipe and my
crook;

For to him alone they should
belong

Who can sit all the day o'er the
brook,

And rehearse his lov'd *Corydon's*
song.

His care on the yew tree shall
mark

The lay which my fate shall
rehearse,

And, in pity, the fast yielding
bark

Shall weep as he graves the sad
verse:

HERE

HERE *Corydon*, pride of the
grove,

In one tomb with his *Laura*
is laid :

In his death he was join'd to
his love ;

Oh ! pay a sad tear to his
shade !

His flocks from their pastures
at night,

Alexis shall drive to the fold ;
He shall tend them with care
and delight,

Now *Corydon's* bosom is
cold.



The PICTURE.

THE rising front, by gran-
deur form'd,

The graceful brow serene,
The cheeks, by health and na-
ture warm'd,

The lips of *Cypria's* queen.

The more than sweetly dimpled
chin,

The neck of polish high,
The arm of grace, the purple
vein,

The lustre-darting eye.

The waving ringlets of her hair,
In jetty blackness fine,
Her skin most exquisitely fair,
Her nose the Aquiline.

The heaving softness of her breast,
Which trembling courts the
touch,

I strive to paint,—but here I rest,
Lest I should paint too much.

D.

The MUTUAL SALUTE.

WHEN *Patty*, seconds my
fond mouth,

With all the warmth of cordial
truth,

How rais'd, my heart, the
bliss is !

Say, don't the sweets of *such* con-
tract,

More vig'rous charm—more
pow'rful act,

Than *French* ambiguous
kisses.

Yes, my dear *Patty*, willing join,
Your scarlet-threaded lips with
mine ;

How sweet the mutual
bliss !

Nor, W—N's coquettish prude,
By looks allure ; by words de-
trude ;

But give me kifs for kifs.

Such be, my FAIR, the harmo-
ny,

Which still subsists 'twixt you
and me,
And such our fond caref-
les ;

While thro' the road of *Life* we
go,

Without one interruptive—No ;
But all made up of YES-
SES. E.



A R E B U S.

A MILLER's business in his
mill,

Ye fair, if ye transpose,
One letter drop, and then you
will

A fav'rite thing disclose.

Foreign

The Letter Drop
The word transposed
The millers business
what secret was it
to substitute the word

Foreign News.

London, August 18.

A Letter from Paris, dated the 15th inst. says: "On the morning of the 10th, twenty three of his majesty's body guards, were taken by the citizens in the wood of the Thuilleries, near the palace, and I saw six of them beheaded about nine o'clock, in the palace Vendome. I then went to breakfast with a friend; and on my return home, I heard the discharge of cannon, and saw the streets crowded. I asked the cause; they informed me, that the Swiss guards had fired on the citizens from the palace, and that they were now actually engaged; which was soon verified. The citizens received the first fire from field pieces and musquetry, which killed about 200 of them. The remainder immediately set fire to the four corners of the palace, and with field-pieces beat down the four gates of the palace. The citizens then formed in a solid column, and notwithstanding the sharp fire of 2,000 guards, they never broke, but marched sword in hand, and cut the Swiss in such a manner, as forced them from the palace yard, to the gardens of the Thuilleries. Here the guards formed into a hollow square; but all would not avail them: the citizens were like blood-hounds; they renewed the attack, and finally, 150, which were left of the Swiss in the garden, threw down their arms, and cried for quarters, which was not heard; the

citizens massacred every soul they could find, that had the appearance of a Swiss. In the first of the action, the king, like a pitiful coward, quitted these brave veterans, who, by his behaviour, were brought into this dilemma, and by the assistance of some of the city guards, reached the National Assembly.

September 8. The most moderate accounts, state the slain in the late tumults at Paris, to be 4000; the highest call them 7000.

Paris, Sept. 2. The council general of the Commons, has published a resolution, directing the execution of the decree, for the deportation of the non juring priests.

A register is to be opened, in each of the 48 sections, in which every priest, who refuses to take the oaths required by law, is to enter his name, and the place to which he wishes to retire. A passport is then to be delivered to him, and if he has no money of his own, three livres for every ten leagues he has to travel. The infirm, and those of sixty years of age are to be sent to the maison de port Royal. Such of them as are found in Paris, eight days after the publication of this order is to be imprisoned for 10 years.



Domestic News.

Philadelphia, October 8.

YESTERDAY several letters were received in town from the western frontier of Georgia, which

which inform that the Indians are perpetually committing petty depredations in that part of the country, and that a formidable invasion is hourly expected.

Oct. 31. We are authorized to assure the public, that the following is the purport of the information received from Gov. Blount.

On the 11th of Sept. last, he states that the Cherokees of the five lower towns on the Teneffee, headed by John Watts, had declared war against the United States, and that the warriors, according to various information, amounting from 3 to 600, including about 100 hundred banditti Creeks, had set out upon some expedition against the frontiers, probably against the Cumberland settlement.

That in consequence of this alarming intelligence, he had ordered one regiment of the militia of Washington district into actual service, and that he had also dispatched an express to Mero district, on Cumberland river, with orders to brigadier-general Robertson, to put his brigade into the best possible state of defence.

That the Cherokees had never complained to him, of a single infraction of the treaty of Holstein, nor did he know of one committed by any citizen of the United States.

But on the 15th of September, he writes, he had received letters from Esquaka, otherwise the Bloody Fellow, dated the 1st of September, at the Look-out mountain town, informing that they, with the assistance of John Watts and other head men

had prevailed with the party that were collecting for war, to disperse and go peaceably to their hunting. That upon receiving this agreeable information, he had been induced to discharge the regiment of Knox, and to dispatch an express to general Robertson, of Mero district, with orders to discharge such of his brigade as might be in service under the orders of the 11th instant.

MARRIAGES.

In *Virginia*.—At Frederickburgh. George W. B. Spooner, merchant, to Miss Betsey Wallace, daughter of Col. Wallace, both of that place.

In *Pennsylvania*.—At Philadelphia. Major W. Sproat, to Miss Thompson, daughter of Col. Thompson, late of Maryland. Nathaniel C. Higginson, Esq. to Miss Rhea. Mr. John Taggart to Miss Kitty Byrne.

DEATHS.

In *New Jersey*.—William Burnot, Esq. possessed of a fortune of 30,000 pounds.

At *Flemmington*.—Miss Susannah Atkinson.

At *Woodbridge*.—Gen. Nathaniel Herd.

Pennsylvania.—In Philadelphia. Mr. James Wilson, aged 64. This gentleman supported an amiable character through life, and his death is much regretted a numerous acquaintance.

At *Montgomery*.—Henry Pawling, Esq. aged 79.

THE